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been received of Dr. Ryland  
ow, printing in England,  
her regrets to say, his  
not sufficient to defray  
of the American edition

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ing any one to adopt it, it  
ot, on the most critical exami-  
and it to possess important ad-  
over any other plan before used,  
ing its advantages over out-  
are those of its not having  
pressure upon abutments; its  
no other timber for its consti-  
an sawed plank; and its require-  
n-work, which, in other mod-  
ate so great a portion of the

the merits of this mode, gentle-  
referred to the Patent Office,  
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ment will permit the Model  
there to be examined, and a  
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emen are particularly request-  
construct bridges on this plan,  
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ations from the patentee—for  
they not only do a great im-  
roduction of the mode, by  
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RELIGION

SCIENCE

# The Columbian Star.

The Warrior's name,  
Though pealed and chimed on all the tongues of fame,

Sounds less harmonious to the grateful mind,  
Than his who fashions and improves mankind.—COLUMBIAD.

Vol. I.]

WASHINGTON CITY, SATURDAY MORNING, MARCH 16, 1822.

[No. 7.]

THE COLUMBIAN STAR,  
PUBLISHED EVERY SATURDAY,  
BY ANDERSON & MEEHAN,  
NORTH E STREET,  
WASHINGTON CITY.

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payable before the first of May; Four  
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sequent period.  
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for every succeeding insertion, 25 cts.  
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to the COLUMBIAN STAR, must come to  
the publishers post paid. In every in-  
stance where this is not attended to by  
correspondents, the postage will be  
charged to them.

## COMMUNICATION.

HISTORICAL SKETCH OF THE BAPTIST  
DENOMINATION IN THE UNITED  
STATES.

It is asserted by Cotton Mather,  
in his Magnalia, that "some of the  
first planters in New England were  
Baptists." They did not, however,  
assume the character of a distinct  
denomination until after the arrival  
of Roger Williams in Massachu-  
setts, whose sentiments and talent  
rendering him obnoxious to the  
government of the colony, he was  
banished to Rhode Island; and the  
first Baptist church formed in Ame-  
rica, was founded at Providence, in  
1639. The first church in Newport,  
R. I. founded in 1644 by Dr. Clark,  
was the second; the second in that  
town formed in 1656; was the third;  
the church in Swansea, Massachu-  
setts, begun by John Miles, in 1663,  
was the fourth; and the first in  
Boston, founded first in Charles-  
town, in 1665, by Thomas Gould,  
was the fifth. In forty years from  
the founding of the last mentioned  
church, there arose eleven more in  
the following order: Seventh-day,  
Newport, 1671; Tiverton, R. I.,  
1685; Middletown, New Jersey,  
1688; Pennepeck, now called Low-  
er Dublin, Pennsylvania, 1689;  
Piscataway, N. J. the same year;  
Charleston, S. C. 1691; Cohansey,  
N. J. 1691; second at Swansea,  
Massachusetts, 1693; Welch Tract,  
Delaware, 1701; Groton, Connec-  
ticut, 1705; Seventh-day, Piscat-  
away, N. J. 1707. The first church  
in Philadelphia was in reality form-  
ed in 1698, although it has gene-  
rally been dated in 1746, when it  
was re-organized.—Benedict's His-  
tory of the Baptists, vol. i. p. 272.  
Thus, in almost a hundred years  
after the first settlement of Ame-  
rica, only seventeen Baptist church-  
es had arisen in it. Nine of them  
were in New England. Of these  
seventeen churches, only four, that  
is, the three in Massachusetts, and  
the one in Connecticut, were an-  
tecedent to the settlement of the  
principles; and of these four the  
church at Boston suffered most  
severely.

In the year 1707, the Philadel-  
phia Association was formed of  
the following churches, viz. Pen-  
nepeck, Middletown, Piscataway,  
Cohansey and Welch Tract. This  
association was the first in Ame-  
rica. From 1707 till 1740, about  
twenty new churches were formed  
in different parts of the United  
States. Some were of the Armi-  
nist cast; but most of them adopt-  
ed the Calvinistic faith. About this  
period no very remarkable events  
appear to have occurred. The  
churches in New England, except  
Rhode Island, were persecuted and  
deceit; those in other parts were  
at liberty to serve God, and  
dispose of their property as they  
pleased.

About the year 1740, a very  
powerful work of grace began in  
New England, and prevailed in

most parts of the United States.  
It was called, by way of derision,  
the *New Light Stir*. This work  
commenced under the famous  
George Whitefield. There was  
much opposition. But it is said  
that, as they took the Bible for  
their guide, Baptist principles ex-  
tensively prevailed.

Towards the conclusion of the  
American war, and for a number  
of years subsequent to the termi-  
nation of that serious conflict, there  
were very extensive revivals of  
religion in different parts of the  
land, and Baptist principles spread  
to a considerable degree. In the  
year 1780, according to Mr. Backus,  
not less than two thousand persons  
were baptized in New England  
only. In ten years, beginning with  
1780, and ending with 1789, consi-  
derably over two hundred churches  
were organized in different parts of  
the United States. During this  
period a number of ministers, and  
with them a considerable number  
of brethren, fell in with Elhanan  
Winchester's notion of universal  
salvation.

In 1790, John Asplund published  
his first Register of the Baptist  
denomination in America. It was  
a new attempt of the kind, and as  
correct as could be expected. By  
this it appears there were, at the  
date of it, in the United States and  
in the Territories, eight hundred  
and sixty-eight churches, eleven  
hundred and thirty-two ministers,  
including those who were not or-  
dained, and sixty-four thousand nine  
hundred and seventy-five members.  
In 1794, Mr. Asplund published a  
second Register. By this it ap-  
pears that our brethren in some  
states had increased greatly, and  
in others they remained nearly as  
they were in 1790. Since Asplund  
published his last Register, a num-  
ber of computations have been  
made of the extent of the Baptist  
interest in America; but no list of  
churches had been attempted until  
it was undertaken by Mr. Benedict.

Since the close of the American  
Revolution, not many of our bre-  
thren have been troubled on ac-  
count of their religious opinions.  
After some observations on the  
New Light Stir, and the succeed-  
ing years, Mr. Benedict says, "On  
the whole, it appears that baptism  
is fast returning to its primitive  
mode. A general conviction seems  
to be prevailing, that infant sprink-  
ling is an invention of men, and  
ought to be laid aside; that be-  
lievers are the only subjects of the  
baptismal rite, and that immersion  
is the only way in which it ought  
to be administered. Of late years  
a considerable number of ministers  
of the Pedobaptist order have come  
over to the Baptist side; some  
whole churches, and many parts of  
others, have done the same; and  
we look forward to the time, when  
there shall be with the saints of  
God but one Lord, one faith, and  
one baptism."

By the estimate made by Mr.  
Benedict, in the year 1813, it ap-  
pears the sum total of the Baptist  
denomination in the United States  
was as follows: churches, 2633;  
ministers, 2143; and members,  
204,185; including 410 churches,  
445 ministers, and 25,689 mem-  
bers of unassociated churches,  
those who hold to weekly commu-  
nion, Free-will Baptists, those who  
call themselves *Christians*, and  
Dunker Baptists; which numbers  
being subtracted, leaves the num-  
ber of Regular Baptists, about the  
year 1813—churches, 2223; mi-  
nisters, 1797; members, 178,496.

This estimate includes 19 churches,  
13 ministers, and 1230 members,  
in Nova Scotia and New Brun-  
swick.

By the Fourth Annual Report of  
the Baptist Board of Foreign Mis-  
sions it appears, that in the year  
1818 the state of the Regular Bap-  
tists was about as follows: Associ-  
ations, 138; churches, 2682; mi-  
nisters, 1859 in 125 associations;  
172,086 members, and probably in  
all the associations 190,000 mem-  
bers, of whom 12,270 had been  
baptized the preceding year; mak-  
ing an increase, in about five years,  
of 459 churches, 62 ministers, and  
11,504 members.

By the Report of the same Board  
in 1821, it appears that the present  
state of the Baptist denomination  
is, 3298 churches, 2255 ministers,  
277,373 members, of whom 17,296  
were baptized the preceding year;  
making an increase, in three years,  
of 616 churches, 396 ministers,  
and 19,073 members.

In this brief view of the rise and  
present state of the Baptists, we  
have much to excite our admira-  
tion; for we see them rising, in  
proportion as the country in which  
we live has risen; and at the pre-  
sent time, from various circum-  
stances, we may anticipate, that the  
principles of the Baptists, which  
we believe, in general, to be the  
principles of the Bible, will obtain  
a still more universal spread. Yet  
there is much to excite our regret  
as members of a body which we  
would be glad to see flourish, and  
as the servants and promoters of  
the cause of Christ. In general,  
it may be said that the number of  
ministers has not increased in pro-  
portion to the churches; for, in  
1790, we find 868 churches, and  
1132 ministers; and in 1813, 2233  
churches, and but 1797 ministers.  
And though the disproportion was  
not been so great in succeeding  
years, yet the increase has not  
equalled that of the churches. At  
present, allowing that every minis-  
ter is employed on each Sabbath,  
there must be about 143 churches  
left destitute every Sabbath. How  
much is not lost by this!—for cer-  
tainly it is very desirable, that on  
every Sabbath the people of God  
composing those destitute churches  
should be instructed in the myste-  
ries of the kingdom, and in each  
congregation sinners be warned to  
flee from the wrath to come.

But this is not all; many of the  
present ministers are not able to  
give themselves wholly to the work,  
so that much of their invaluable  
time is lost in worldly pursuits,  
that they may be supported.

Disheartening as this picture  
may appear, yet we have reason to  
be glad that some of our churches  
and associations are under the in-  
fluence of better principles; and  
we may reasonably expect, from  
the times and circumstances under  
which we live, that the state of  
things with respect to the Baptist  
denomination in the United States  
will undergo such a change, that,  
like the waters of the sanctuary, it  
will widen and deepen, until lost in  
the ocean of that period when all  
flesh shall see the salvation of God.

Any sudden cause for anxious  
and mortifying reflection, which,  
in advanced age, occasions sullen  
and pensive inactivity, stimulates  
youth to eager and active exer-  
tion; as if, like the hurt deer, they  
endeavoured to heal the pain of the  
shaft by rapidity of motion.

He that keepeth the command-  
ment keepeth his own soul; but he  
that despiseth his ways shall die.

## MISSIONARY.

### JEWS.

We have mentioned the mission of a  
young gentleman from Germany to  
the Society in New-York, for the me-  
lioration of the condition of the Jews.  
The following is the Address to the  
public of the committee of the  
Board.

The Directors of the American  
Society for meliorating the condi-  
tion of the Jews, have great plea-  
sure in presenting these docu-  
ments to the public, confident that  
their christian fellow-citizens will  
also have pleasure in perusing  
them. Long, very long, have the  
children of Israel been in bondage  
among the nations: but a time of  
release has been promised of God,  
has been hoped for both by them  
and by us, and is now certainly at  
hand. The signs of that time have  
appeared, and are every year be-  
coming more distinctly visible.—  
Apathy to the miseries of circum-  
cision is no longer universal; and  
contempt for the person of a Jew,  
ceases from the bosom of the  
Christian.

There was a time when the seed  
of Abraham alone constituted the  
church of God, and when a Jew  
would scarcely credit that men of  
another race were admissible to the  
communion. It required miracles  
to convince the Hebrew Christians,  
that "God also to the Gentiles  
granted repentance unto life."—  
The Jews, generally obstinate in  
their prejudices, and zealous for  
their ceremonies, but heedless of  
the lights of their own prophets,  
hardened themselves against the  
uncircumcision. They have since  
met with an awful, a long, and a  
just retribution. The churches of  
the nations, providentially indeed,  
but on their part criminally, also  
obstinate in their prejudices, and  
alike heedless of the lights of pro-  
phesy, have turned away their  
heart from the children of Jacob.  
The nations would scarcely be-  
lieve that a Jew could be honest,  
or could again be made to cultivate  
the useful arts of life like others.  
The descendants of Abraham have  
been supposed incapable of plough-  
ing the field, of watching the fold,  
and of gathering the fruits of the  
vine and the olive. In the estima-  
tion of many it is still next to a  
miracle for a Jew to become a  
Christian; and next to an impos-  
sibility, that the race of the He-  
brews should exist together as a na-  
tion, or even as a colony. Such  
prejudices are mischievous, be-  
cause they prevent exertions to  
meliorate a condition which they  
have themselves continued, if not  
created; for, to the general neg-  
lect or oppression of the Jews, by  
the nations, we must look, as the  
chief and immediate cause of that  
moral condition which is often  
quoted as the apology for contin-  
ued neglect.

Facts are necessary to remove  
these prejudices; and the facts  
must be furnished. They already  
exist, and they are increasing both  
in number and in interest. Jews,  
distinguished for talents and in-  
tegrity, are passing from the syna-  
gogue into the church: and dis-  
tinguished Christians are taking  
them by the hand. Benevolent  
Societies are rising up among the  
nations to encourage the spirit of  
inquiry, and to direct the inquisi-  
tive Israelite to the Star of Jac-  
ob. The Rabbi Bergmann, Messrs. Marc and Adler, and many  
others, have seen and confessed  
"that Jesus is the Christ;" and  
such men as Dr. Steinkopf, the  
Count von der Recke, and the Rev.  
Louis Way, and our own Boudi-  
not, have appeared to give them  
welcome to the church. Associa-  
tions of learned and zealous Chris-  
tians are engaged in behalf of the  
ancient people of the covenant. In  
London, in Edinburgh, and in Frank-  
fort, in Albergeld, and in Basle,  
such societies are formed; and  
princes also are engaged in meli-  
orating the condition of the He-  
brews. Alexander, at the head of  
the vast empire which he so ably  
governs, has turned his atten-  
tion to the subject of Jewish col-  
onization, and is making the exper-

ment; and the benevolent Adel-  
bert, Count von der Recke von  
Vollmarstein, is endeavouring to  
effect the colonization of evange-  
lized Israelites, in the vicinity of  
the Rhine, with design to co-oper-  
ate with the American Society for  
meliorating the condition of the  
Jews. From him we received as  
his convey a Christian of the cir-  
cumcision, Mr. Jadownisky, who is  
now under our own eye, prosecut-  
ing his studies. Mr. Jadownisky,  
is a young man of promising en-  
dowments. Born and educated a  
Jew, he has not read Moses and the  
Prophets in vain. His occupation,  
as a teacher, gave him opportunity  
of extending his acquaintance  
among Christians, and of studying  
the great question concerning Je-  
sus of Nazareth, "Art thou that  
should come, or do we look for  
another?" Persuaded that Jesus  
is the Christ, he by the grace of  
God received the word with glad-  
ness, and was baptized in the month  
of April, 1821.

The accompanying documents  
explain the nature of his mission  
to America: and his own address  
to the Society is proof of his ta-  
lents. He is now 22 years of age,  
and is ardently pursuing studies to  
qualify him for the ministry of the  
Gospel, as a messenger of mercy  
to the house of his Father. The  
Board have undertaken, in hopes  
of aid from the Christian public,  
to provide for the maintenance and  
education of this gentleman for  
the work to which he is devoted.

The Society, fellow-citizens, in  
behalf of which we now address  
you, was incorporated by the Le-  
gislation of the State of New-  
York, in March 1820.

"The object of the Society is to  
invite and receive from any part  
of the world, such Jews as do al-  
ready profess the Christian religion,  
or are desirous to receive Christian  
instruction, to form them into a  
colony, and to furnish them with  
ordinances and employment."—  
Hitherto the Directors have been  
without funds to effect a settlement,  
and without colonists to occupy  
under their care. Little has been  
done except creating a capacity for  
receiving donations from the be-  
nevolent, and for employing them,  
when circumstances called for ac-  
tual exertion. The time for ex-  
ertion has now arrived; and the  
means also now begin to appear.—  
The late excellent President of the  
Society, Elias Boudinot, whose  
praise is in the churches, has be-  
queathed 4000 acres of land, as the  
site of the colony, in Warren  
county, state of Pennsylvania, or  
\$1000, to aid in securing other land  
for the purpose, at the option of  
the Board of Directors. The Di-  
rectors have not yet decided on the  
alternative. An English gentle-  
man, too, Mr. George Conquest,  
lately deceased in this city, has  
with great Christian liberality be-  
queathed for the benefit of the So-  
ciety, the sum of 2000 sterling,  
889 dollars. We still stand in im-  
mediate need of funds; and to  
your contributions we confidently  
look for a supply.

The current expenses of Mr.  
Jadownisky must be defrayed. We  
are well assured, also, that colo-  
nists will offer themselves, of the  
description and upon the terms  
which the constitution contem-  
plates, so soon as the Society is pre-  
pared to give them a suitable re-  
sidence in our free and happy  
land. Therefore this appeal, ac-  
companied with a request to the  
benevolent, to organize auxiliary  
Societies, in the different towns  
and counties of the several states  
of this great and growing com-  
monwealth. The conversion of  
the seed of Abraham is an event  
not only desirable, but certain:  
and the colonization of the con-  
verts seems to be one of the best  
means for bringing the event to  
pass, and for answering the reveal-  
ed designs of Providence, respect-  
ing that remarkable people. Scat-  
tered over the nations, and yet dis-  
tinct in their dispersion, their con-  
dition in Society as well as their  
own antipathies, is a barrier to  
their communion with Christians.  
Upon expressing doubts of the pro-  
priety of the service of the syna-  
gogue, they become suspected at  
home, without the prospect of

gaining the respect of Christians  
Upon professing Christianity, they  
must "leave their father's house  
and the people of their kindred;"  
they are proscribed by the Jews,  
without the prospect of being re-  
ceived to the kindness and confi-  
dence of those, from whom they  
have been so long separated: and  
perhaps, it is the purpose of God  
that the distinction should be yet,  
at least for a time, continued. Say,  
however, that this is nothing but  
prejudice; still that prejudice is  
a wall of brass. The most obvi-  
ous remedy is a colony of Christian  
Jews.

There are, it is true, in different  
parts of the world, and especially  
in our own city, persons of the  
Jewish race, who are an ornament  
to society. Individuals of known  
integrity, and of elegant accom-  
plishments, would always secure  
access to the several civilities of  
Christian society: and every man,  
who makes an intelligent profes-  
sion of his conversion to Christi-  
anity, may be assured of his ready  
reception to a Christian congrega-  
tion wherever he offers himself;  
and yet, even in this city, of per-  
fect political equality, without re-  
gard to race or religion, the Jew,  
who leaves the synagogue for the  
church, may calculate on fewer  
from his kindred according to the  
flesh, and on jealousies amidst his  
new connexions. Unless possess-  
ed of independence, such a one  
might calculate on loss of employ-  
ment and of goods, as well as of  
the civilities of domestic life. It  
is worse with an emigrant. It is  
worse in Europe; and being worse  
in Europe, the converted Jew  
would feel inclined to emigrate.—  
Lo! a stranger lands on our shores:  
Is he from France? he seeks out  
and meets a Frenchman. Is he a  
German, a Spaniard, or a Briton?  
he soon discovers a countryman:  
Is he a Jew? a Jew takes him by  
the hand. Is he a converted Jew?  
he has lost his cast, and feels him-  
self solitary. To the Jew he is a  
Christian, and to the Christian he  
is a Jew: he is in fact both Chris-  
tian and Jew, but he is in reputa-  
tion with neither, for by both he is  
neglected. What! a Christian ne-  
glected in a Christian land? Alas!  
the name is too general, too often,  
too commonly abused and prostit-  
uted, to be a recommendation to  
special attentions. This stranger  
is left alone, without a friend,  
without a home, and without em-  
ployment, until he finds a colony  
of his own religion and his own  
race. And can any liberal-mind-  
ed Jew or Christian object to the  
erection of such an asylum for the  
desolate? Humanity forbids the  
objection. Benevolence calls for  
the institution. Let the Christians  
provide it; and the seed of Abra-  
ham will now look on, and by and  
they will rejoice, and flock into it,  
as "doves to their windows." From  
such institutions may yet arise hun-  
dreds of Missionaries to their own  
brethren, that will accompany  
them on their return to Zion,  
where they shall see, instead of the  
crescent displayed triumphantly,  
the cross in which they will glory.

There are at the present day,  
about eight millions of Jews, in-  
dependently of the remnant of the  
long lost ten tribes of Israel scat-  
tered among the Gentiles. With  
more than half the Bible in their  
hands; assiduously following the  
ceremonies of the ancient church  
of God; teaching their sons and  
their daughters to read Moses and  
the Psalms; daily looking toward  
Jerusalem, in expectation of the  
Messiah; and yet without an altar  
or a sacrifice, without faith and  
without a Saviour, they invite  
Christian sympathy and exertion.  
But even unto this day the wall is  
upon their heart; and every saint  
desires that it be done away in  
Christ. Their souls are precious  
as the souls of others; there  
should be corresponding exertions  
in this age of liberal and magni-  
mous enterprise for their conver-  
sion. They have facilities, for a  
speedy and general conversion,  
which most of the heathen do not  
know. They have civilization, lit-  
erature, revelation, and a weekly  
sabbath; they have ordinances and  
places of public worship; they



